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reason why man is the only laughing animal. Other animals have the organs necessary for laughter; but man alone has a soul which can know what is ridiculous. The second chapter is a concise summary and criticism of the theories of the *Risible*, ancient and modern. M. Dumont is not satisfied with any of these, and proceeds in the next four chapters to propound, illustrate, and urge a theory of his own, which seems to him comprehensive enough to cover all the ground, and accurate enough to meet the most exacting scrutiny. Stated in a single sentence, his definition of the *Risible*, — of that which makes the soul laugh, — is “anything of which the mind finds itself forced at once to affirm and deny the same thing”; in other words, whatever determines the intellect to form at the same time two contradictory relations. This theory M. Dumont regards as explaining all kinds of laughter except those which are merely physical and spasmodic. The longest and the most interesting chapter in the volume is the seventh, which treats of the synonymes of the *Risible*, and its various divisions and classes. The eighth and last chapter treats of the *Risible* in art, and of the difference between the *Risible* and the merely comic. The author maintains that there can be no such thing as comic music, — that music must become unmusical in order to be ridiculous. The book closes by some excellent remarks upon the moral value of laughter, with severe censure of frivolity and buffoonery. M. Dumont has no patience with a mere trifler, — with a man who has no higher business in the world than to excite mirth.

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4. — *Der Grundgedanke des Buches Hiob.* Von L. CHR. F. W. SEINECKE, Archidiaconus zu Clausthal. Clausthal: Grossesche Buchhandlung. 1863. 8vo. pp. 72.

ALL the books of the Old Testament have been made the subject of numerous critical experiments; but on none of them has such a variety of conjecture been fastened as on Job. The modern treatises on this marvellous poem, as to which scholars are not yet agreed whether it is ethical, sceptical, or mystical, — how much is fancy and how much fact, — would make of themselves a considerable library. To read all that has been written about this book, from the day of Hillel down to our time, is beyond the power even of the most industrious and rapid book worm. Equally impossible would it seem to say anything new on a theme on which all combinations are exhausted. Yet the good Archdeacon of Clausthal, in the course of his quiet studies, thinks that he sees new light for this ancient puzzle, and that he has a satisfactory theory of the origin and meaning of what has so long vexed the critics.

He is able to tell when the book was written, why it was written, and what it all signifies, and to put all doubt to rest. Isaiah solves for him the difficulty, and the chapters of the "later Isaiah" are his "proper preface" to the story and arguments of the patriarch of Uz. The talismanic words which open the secret are that phrase "the servant of the Lord." To Dr. Seinecke it is perfectly evident that the servant of the Lord in the book of Isaiah and the servant of the Lord in the poem of Job are one and the same, — that the poem is an enlargement of the prophecy. He finds not only an identity of diction, but an identity of thought, of theological doctrine, and of moral teaching, in the two sacred books; and he interprets both as representing in an allegorical manner the fate of Israel. Job is really the sign of the Jewish people. His early purity stands for their primitive uprightness, and his prosperity is only the poetic description of what were the privilege and abundance of the race of Abraham. His argument represents their history, and his final reward prophesies their restoration. The book was written, Dr. Seinecke thinks, to comfort Israel in its time of trouble, by showing that reward is not, as the ancient law taught, always proportioned to labor and service; by proving that misfortunes do not decide the fate of men, since the innocent suffer; by stimulating the *believing* spirit, and teaching trust in the invisible and ever-working God. The main idea of the book, as here set forth, is not to exhibit the logical difficulties of the Divine sovereignty and justice, or the relation between sin and suffering, or to discuss the origin of evil, but to cheer and inspire the desponding people. It is virtually a Messianic book, and it tells of the new kingdom which shall restore to Israel the beauty and the joy which partly by fault and partly by misfortune for the time it had lost. We are not fully convinced that Dr. Seinecke has caught the solution of this Biblical enigma; but his reasonings are certainly learned and ingenious.

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5. — *The Students' Repository*. S. H. SMOTHERS, Editor. JAMES BUCKNER, Assistant Editor. Terms, fifty cents a year, in advance. Published by S. H. Smothers, at Spartanburg, Randolph County, Indiana. Vol. I. No. I. July, 1863. 8vo. pp. 32.

By an abominable and most short-sighted provision in the laws of Indiana, the colored people of that State are excluded from participation in the benefits of the public-school system. This class of the population of Indiana numbers, according to the census of 1860, between eleven and twelve thousand. In different parts of the State efforts have been made by benevolent individuals to provide some means of